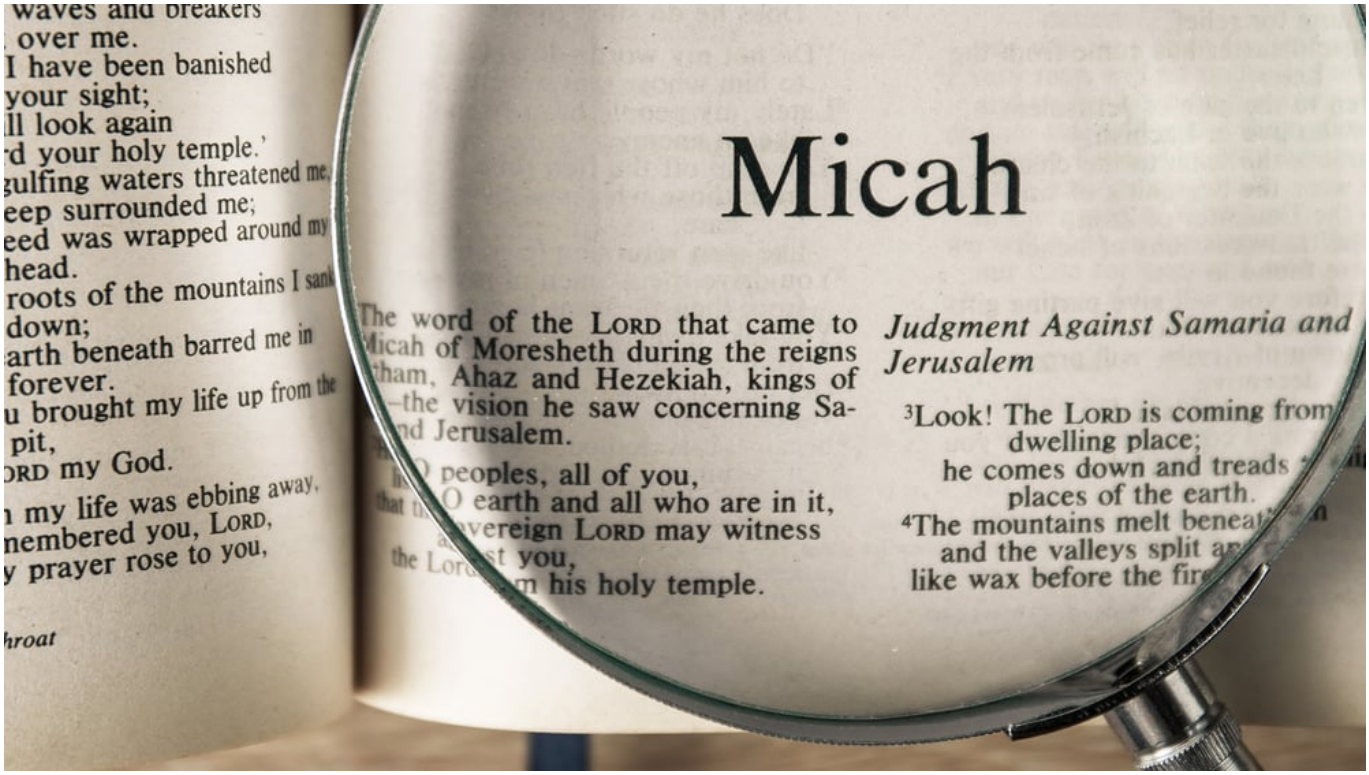

Some doubt that the Hebrew prophet Micah wrote either all or parts of the Bible book bearing his name, and have, instead, asserted that the book was written and edited sometime later, by others under his name. Why does it matter when the book of Micah was written? What difference does it make?

“I have been full of power by the Spirit of YHWH” (Micah 3:8 LSV). Micah was inspired by God through his holy Spirit to predict many things, but there are five very important predictions we’ll focus on in this article in order to prove this Bible book’s authenticity, that is, that it was written in the 700’s BCE:

!. The destruction of Samaria

2. The destruction of Jerusalem

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3. The Babylonian Captivity and the return from exile

4. The birth of the Messiah, who proved to be Jesus of Nazareth

5. The Messianic Kingdom

When Was Micah Written According To Micah?

When was Micah written? He tells us, **"The word of Yahweh which came to Micah of Moresheth during the reigns of Jotham, Ahaz and Hezekiah kings of Judah. His visions about Samaria and Jerusalem" (Micah 1:1 NJB).** Jotham reigned from about 750 BCE to 732 BCE, Ahaz reigned from about 732 BCE to 716 BCE, and Hezekiah reigned from about 716 BCE to about 687 BCE. Micah likely prophesied from at least late in Jotham's reign in the mid 700's BCE, to at least early in Hezekiah's reign, which was circa 7oo's to the early 600's BCE. Notice the commentary on this verse from the Bible Hub Study Bible:

> ***This is the word of the LORD***
> *The phrase emphasizes divine origin, indicating that the message is not from human insight but from God Himself. This aligns with the prophetic tradition where prophets are seen as messengers of God, similar to other prophets like Isaiah and Jeremiah. The authority of the message is rooted in its divine source, underscoring the seriousness and reliability of the prophecy.*
>
> ***that came to Micah the Moreshite***
> *Micah is identified as a Moreshite, indicating his origin from Moresheth, a town in the Shephelah region of Judah. This geographical detail highlights his connection to the southern kingdom of Judah. Micah's background as a*

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rural prophet may have influenced his concern for social justice and the plight of the poor, themes prevalent in his prophecies.

in the days of Jotham, Ahaz, and Hezekiah, kings of Judah
This timeframe situates Micah's ministry during the reigns of these three kings, approximately spanning 750-686 BC. Each king's reign had distinct characteristics: Jotham was relatively righteous, Ahaz was known for idolatry and alliances with Assyria, and Hezekiah was noted for religious reforms. This historical context provides insight into the political and spiritual climate Micah addressed, with varying degrees of faithfulness and apostasy in Judah.

what he saw regarding Samaria and Jerusalem
The mention of Samaria and Jerusalem indicates the scope of Micah's prophecy, addressing both the northern kingdom of Israel (Samaria) and the southern kingdom of Judah (Jerusalem). This dual focus reflects the divided monarchy and the shared culpability of both regions in their departure from covenant faithfulness. The prophetic vision often includes both literal and symbolic elements, with Samaria and Jerusalem representing centers of political and religious life. The judgment pronounced on these cities foreshadows the eventual fall of Samaria to Assyria in 722 BC and the later Babylonian exile of Jerusalem, highlighting the consequences of persistent sin.

Evidence From Jeremiah

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Micah's time of prophetic activity and his writing of the book bearing his name is narrowed down a little more by the following:

"Some of the country's elders rose to address the assembled people, 'Micah of Moreshesh,' they said, 'who prophesied in the days of Hezekiah king of Judah, had this to say to all the people of Judah, "Yahweh Sabaoth says this: *Zion will become ploughland, Jerusalem a heap of rubble and the Temple Mount a wooded height.*" Did Hezekiah king of Judah and all Judah put him to death for this?'"—Jeremiah 26:17-19 NJB

This second witness to the time of Micah's prophesying and writing his book, the quote in Jeremiah from **Micah 3:12,** above about the destruction of Jerusalem, gives stronger evidence of the time of Micah's writing, naming Hezekiah's reign, which was in the late 700's and early 600's BCE.

Manuscript and Canonical Evidence

The earliest copy of Micah in Hebrew. is found in the *Qumran g manuscript 4QXII*^{g} (4Q82) dating from the last third of the first century BCE. The earliest copy of Micah in the Greek septuagint Version (LXX) is dated to the last few centuries BCE.

"Fragments containing parts of this book in the original Biblical Hebrew were found among the Dead Sea Scrolls, including 4Q82 (25 BCE);[24][25][26] *and Wadi Murabba'at Minor Prophets (75–100 CE).*[25][27] *There is also a translation into Koine Greek known as the Septuagint, made in the last few centuries BCE."—Wikipedia*

The earliest manuscripts of the Book of Jeremiah are fragments of the Greek translation, known as the Septuagint, which date back to the last few centuries BCE. These facts mean that Micah had to have been written hundreds of years earlier.

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While the Hebrew Scripture canon was closed by circa 400 BCE, the earliest documented proof of the existence of what we today call the Old Testament canon of books is from the apocryphal book called **Ecclesiasticus,** or **The Wisdom of Jesus Son of Sirach,** or simply **Sirach,** which was written about 180 BCE:

"Many great teachings have been given to us through the Law and the Prophets and the other books that followed them . . . my grandfather Jesus, who had devoted himself especially to the reading of the Law and the Prophets and the other books of our ancestors" (Prologue to Ecclesiasticus NRSV). We notice that the books of the Hebrew Scriptures are divided into three sections, the same three sections that Jesus mentioned: **"The Law of Moses, the Prophets and the Psalms" (Luke 24:44 NIV).** The writer of Ecclesiasticus, which was written circa 180 BCE, considered the Hebrew scripture canon closed by his grandfather's day, which would have been in the 200's BCE. Micah was in the Prophets section of the Hebrew Scriptures, which had to have been written long before that.

1. DESTRUCTION OF THE CITY OF SAMARIA PREDICTED

"I shall make Samaria a ruin in the open country, a place for planting vines, I shall send her stones rolling into the valley until I have laid her foundations bare. All her images will be shattered"—Micah 1:6,7 NJB

The results of the fulfillment of the prophecy of the destruction of Samaria are visible on site today. The city had been strategically built upon a steep **"hill" (1 Kings 16:24)**, and well fortified, making it very difficult for attacking armies to capture. In fact, it took the powerful Assyrian empire, which had **"besieged it",** about **"three years"** to capture it **(2 Kings 17:5,6).**

The historical facts show that Micah's prophecy was accurately fulfilled when the city of

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Samaria was destroyed in 722 BCE by the Neo-Assyrian Empire, led by King Sargon I.

2. DESTRUCTION OF JERUSALEM PREDICTED

“Because of you, Zion shall be plowed like a field, and Jerusalem reduced to rubble, and the Mount of the temple to a forest ridge.”—Micah 3:12 NAB

Micah was inspired by God to predict the complete destruction of Jerusalem, including God’s magnificent temple. The historical fulfillment of this prophecy is recorded as follows:

“In the fifth month, on the seventeenth day of the month–it was in the nineteenth year of Nebuchadnezzar king of Babylon–Nebuzaradon commander of the guard . . . entered Jerusalem. He burned down the Temple of Yahweh, the royal palace and all the houses in Jerusalem. The Chaldean troops . . . demolished the walls surrounding Jerusalem”—-2 Kings 25:8-10 NJB

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> ***On the seventh day of the fifth month***
> *This date corresponds to the Hebrew month of Av, which typically falls around July or August in the Gregorian calendar. The specific timing is significant as it marks the culmination of the Babylonian siege of Jerusalem, a pivotal event in Jewish history. The destruction of the First Temple is commemorated annually on Tisha B'Av, a day of mourning and fasting for Jews, highlighting the deep cultural and religious impact of this event.*
>
> ***in the nineteenth year of Nebuchadnezzar's reign over Babylon***
> *Nebuchadnezzar II was one of the most powerful monarchs of the Neo-Babylonian Empire, reigning from 605 to 562 BC. His nineteenth year would be around 586 BC, a date widely accepted for the fall of Jerusalem. This period was marked by Babylon's dominance in the ancient Near East, fulfilling prophecies such as those found in Jeremiah 25:11-12, which foretold the Babylonian captivity.*

3. BABYLONIAN CAPTIVITY AND RETURN PREDICTED

"Daughter of Zion . . . for now you must leave the city and camp in the open country; to Babylon you must go, and there you will be rescued; there Yahweh will rescue you from the clutches of your enemies"—Micah 4:10 NJB

The southern two-tribe kingdom of Judah was foretold to go into captivity to Babylon, and later Yahweh would rescue the Jews from this exile. One of the interesting things about this prophecy is that,

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> *"verses 9-13 predicted the Babylonian captivity in 586 BC, even before Babylon became a powerful empire" (Life Application Study Bible note).*

The historical recording of the fulfillment of this prophecy is recorded as follows:

"Those who had escaped the sword he deported to Babylon, where they were enslaved by him and his descendants until the rise of the kingdom of Persia, to fulfill Yahweh's prophecy through Jeremiah"—2 Chronicles 36:20,21 NJB.
"Historically, this event occurred in 586 BC when King Nebuchadnezzar of Babylon besieged Jerusalem, leading to the fall of the city and the destruction of Solomon's Temple."—Bible Hub Study Bible

"When the seventh month came after the Israelites had been resettled in their towns, the people gathered as one person in Jerusalem"—Ezra 3:1 NJB. *"The year is not specified, so it may have during Cyrus' first year (538 B.C.) or second year (537 B.C.). The seventh month of the ancient Hebrew lunar calendar occurred within the months of September/October 538 B.C., and October/November 537 B.C."—NLT note on Ezra 3:1*

4. THE BIRTH OF THE MESSIAH

Quoted from the Dead Sea Scrolls, with New Testament fulfillment noted:
"But you, Bethlehem Ephrathah, being small among the thousands of Judah, will not come out of you to me that is to be ruler in Israel, whose goings out are from old, from ancient times"—Micah 5:2 (4Q81, 200-100 BCE)—[Matthew 2:1-6; Luke 2:4,10,11]
Micah's prophecy was fulfilled hundreds of years later, as we can see from the following accurate historical record:
"Jesus was born in Bethlehem of Judea . . . magi from the east arrived in

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Jerusalem, saying, 'Where is the newborn king of the Jews . . . ?' . . . King Herod heard this . . . Assembling all the chief priests and scribes of the people, he inquired . . . where the Messiah was to be born. They said to him, 'In Bethlehem of Judea, for thus it has been written through the prophet: ' . . . Bethlehem . . . from you shall come a ruler, who is to shepherd my people Israel'" (Matthew 2:1-6).

5. THE MESSIANIC KINGDOM

"And it will be, in the last days the Mount of the House of LORD JEHOVAH is established at the top of the mountains, and higher than the hills, and all the nations shall be gathered to it. And the many nations shall go and they shall say: "Come, we will go up to the mountain of LORD JEHOVAH and to the house of the God of Yaqob, and he will teach us of his ways, and we will walk in his steps, for from Zion goes out the law and the word of LORD JEHOVAH from Jerusalem. And you will judge among the nations and you will strike the strong nations that are at a distance, and they shall beat their swords into blades of plows and their spears into sickles, and people shall not pick up a sword against people, and they shall learn war no more. And they shall dwell, each man under his vine and under his fig tree, and there shall not be one who molests them, because the mouth of LORD JEHOVAH of Hosts has spoken"—Micah 4:1-4 Peshitta Holy Bible Translated

> ***"the later days.*** *Micah's prophetic vision shifts . . . to the "latter days," when the messianic reign of God is established in Zion . . . Here it refers to the messianic age, begun at Christ's First Advent (Acts 2:7); Heb. 1:2) and consummated in the new heaven and earth (Rev 21,22).* ***mountain of the house of the Lord.*** *Earthly Mount Zion prefigured the heavenly reality to which the church indeed has now come (Heb 12:22-24). As part of the old covenant, the earthly religious center has been eclipsed by the coming new*

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order (Heb. 8:13)"—The Reformation Study Bible note on Micah 4:1
"The 'last days' include all the days between Christ's first and second comings" (Life Application Study Bible note on Acts 2:17)
"As Christians, we are citizens of the heavenly Jerusalem right now, because Christ rules our lives, the Holy Spirit is always with us, and we experience close fellowship with other believers. the fun, and ultimate rewards and reality of the heavenly Jerusalem are depicted in Rev 21"—Life Application Study Bible note on Hebrews 12:22

*"**And many nations will come and say:** This phrase indicates a future time when multiple nations, not just Israel, will seek the God of Israel. It reflects the universal scope of God's plan, as seen in the Abrahamic covenant where all nations would be blessed through Abraham's seed (Genesis 12:3). This anticipates the Great Commission (Matthew 28:19), where the gospel is to be preached to all nations"—Bible Hub Study Bible note on Micah 4:2*

***"Then they will beat their swords into plowshares and their spears into pruning hooks.** Theologically, it points to the messianic age, where Christ, the Prince of Peace, establishes His kingdom of peace and righteousness, as seen in passages like Zechariah 9:10 and Ephesians 2:14-17. **Nation will no longer take up the sword against nation, nor will they train anymore for war.** Spiritually, it points to the ultimate reconciliation and peace found in Christ, who breaks down the dividing walls of hostility, as described in Ephesians 2:14."—Bible Hub Study Bible note on Micah 4:3*

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“But in that day, says LORD JEHOVAH, I shall gather the distant ones and the scattered ones, I shall bring those near whom I afflicted. And I shall make the remnant, the scattered and the distant ones, a strong people, and LORD JEHOVAH will reign over them in the mountain of Zion and in Jerusalem from now and unto eternity”—Micah 4:6,7 Peshitta Holy Bible Translated

*“That day” refers to **“the last days”** same time period as in **Micah 4:1 (NASB).***
***“On that day.** This phrase often refers to a future time of divine intervention or fulfillment of prophecy. In the context of Micah, it points to a time when God will restore His people. It is a common prophetic expression found throughout the Old Testament, indicating a significant event in God’s redemptive plan (e.g., Isaiah 2:11, Zechariah 14:1).*
***declares the LORD.** This emphasizes the authority and certainty of the message”—-Bible Hub Study Bible note on Micah 4:6*

*“**strong nation**. A prophecy that finds fulfillment in the church (1 Pet. 2:9,10)”—The Reformation Study Bible note on Micah 4:7*

***“the outcast into a strong nation.**This echoes the promise to Abraham about his descendants becoming a great nation (Genesis 12:2) and points to the ultimate gathering of God’s people, including Gentiles, into His kingdom (Ephesians 2:12-13).*

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> ***Then the LORD will rule over them in Mount Zion.*** *Mount Zion, a hill in Jerusalem, holds significant biblical and theological importance as the symbolic dwelling place of God and the center of His kingdom. This phrase indicates a future time when God's direct rule will be established, fulfilling prophecies of a messianic kingdom (Psalm 2:6, Isaiah 24:23). It anticipates the reign of Christ, who is often associated with Zion as the King of Kings (Revelation 14:1).*
>
> ***from that day and forever.*** *This phrase emphasizes the eternal nature of God's kingdom. Unlike earthly kingdoms, which are temporary, God's rule is everlasting. This assurance of permanence is a recurring theme in Scripture, seen in Daniel 7:14, where the dominion of the Son of Man is described as everlasting. It also aligns with the New Testament promise of eternal life and the unending reign of Christ (Luke 1:33, Revelation 11:15)"—-Bible Hub Study Bible note on Micah 4:7*

CONCLUSION

When was the book of Micah written?

"**Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. I say, 'My purpose will stand, and I will do all that I please"'—Isaiah 46:9,10 NIV**

The above statement by Almighty God has been proven true by the verified fulfillment of hundreds of prophecies. In this article we've examined the facts and discovered that Micah was written when it said it was, from about 750 to 686 BCE, is confirmed, for one thing, by

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the accurate fulfillment of his prophecies, beginning with the destruction of Samaria in 722 BCE. This gives us more confidence that **“prophecy of scripture . . . came through . . . human beings** [such as Micah] **moved by the holy Spirit spoke under the influence of God” (2 Peter 1:20,21 NAB).**

This also gives us great confidence in Micah’s future prophecies.

For more information about the authenticity of the Bible, please see the following articles on this website:
“Who Wrote the Book of Zechariah, and When?” – https://bibleauthenticity.com/?s=zechariah
“When Was the Book of Jonah Written?” – https://bibleauthenticity.com/is-the-book-of-jonah-history-or-fiction/

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